852 cut and the nose, ears, and lower lip are pierced if the child was too weak to have it done when he was very small.

851 When the boys are fairly large they eat with their fathers, and the girls eat with their mothers. The parents teach them no sort of manners and they say neither good morning, good evening, nor thank you. They are brought up in such liberty that they do only what they want, obeying their parents at their whim. The parents do not punish them. The mothers mistreat them sometimes but only in a fury or when vexed, and not to correct them.

881 When the girls begin to menstruate, they are made to fast one or two months. So are the boys when they attain their adolescence, and they are slashed with agouti teeth, as we shall indicate when we discuss their drinking parties.

768 When the father dies or leaves his wife all the children stay with
586 the mother and she takes care of them, while the husband does not bother about them any more.

548 There are women among the Caribs who become prostitutes. There
834 are no indecent words among them. Young and old, boys and girls, all call things by their names without any shame whatsoever.

CHAPTER VII

The Huts, Beds, and Pirogues of The Caribs

361 Since they have many enemies who often kidnap them, the Caribs live at Capesterre because there the approach is more difficult and more rarely leeward of the wind for the anchorage of the boats by which they fear being surprised.

621 They are divided into families, and these families are composed of several households which live to gether and form a sort of hamlet under the father of the family. The father's sons and daughters are
342 married and live in their own huts. They first make a large common hall [627] 60, 80, or 100 feet long, more or less, which they call a carbet. Around this large hut they build small ones for individual families.

These huts are made with forked branches stuck in the ground, joined with other pieces of wood which go from one fork to another.

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

if the vessel overturned. Large rectangular baskets, turned upside down and provided with wooden legs 4 to 5 inches (10 cm.) tall, served as tables (matoutou). The basketry technique was used also in the manufacture of strainers, sieves, and mats, the functions of which have been described above. In historic times the natives had brooms. 285

The weaving of cloth may not have been an original part of *Carib* culture. The women had wooden spindles for making thread and used belt looms for weaving it. They stretched the warp threads from a stick on one side of the house to a stick on the other; then two women wove in the weft, beating the threads down with a sword-shaped stick. The cloth was dyed with various colors, particularly red, and was sewn with a needle made from a palmetto spine. 286

Pottery and gourds.—The *Carib* baked pots and griddles of clay; the former were indispensable for making beer. They had numerous gourd containers, made by removing the pulp with hot water and pebbles. These included bottles for urucú, covered bowls (coyenbouc) for carrying trinkets, platters, cups, dippers, and spoons. Often they were engraved or painted. Coconut shells were treated in the same manner. 315 [323]

Woodworking.—The men not only carved canoes of wood but also they made bowls, which were used primarily for drinking bouts, and stools, which either were solid or were provided with four legs. 322

Fire making.—The people made fire by rubbing one mahot stick against another. 312

SOCIAL AND POLITICAL ORGANIZATION

Except in wartimes, each *Carib* village seems to have been an independent organization. It consisted of an extended family which had split away from some other village and was headed by its founder. This man, called a carbet chief or tiubutuli-hauthe, had charge of the carbet and of the entertainment which took place therein. He probably also supervised fishing and the cultivation of the land, which seems to have been communal. Although he was treated with deference, he had little authority. The *Carib* men were individualists, and they looked down upon the Europeans for taking orders. 621 ● 622 [157]

Each island also had one or two war chiefs, called ubutu, who were elected to hold office for life. Except that ownership of a caracoli seems to have been one of the requirements for this chieftainship, no heredity was involved in the office. However, a son might succeed his father if he could prove himself worthy. He had to be an experienced warrior with a good record, excel in swimming and diving, show that he could carry a greater burden than his followers, and bear burning and slashing of his flesh without flinching. 624

The war chief was particularly honored. He was provided with an assistant, and wherever he went he was surrounded by a retinue. His

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

scale of worth than his present want—I do not say need, advisedly: I have seen a girl starve her baby in order to procure it a baptismal robe it would use only once. When he has made up his mind to buy or sell, the worst bargain in the world will not deter the Carib, nor persuade him to await a better opportunity. On the other hand, he will let you vainly wait months for a basket or some other article you have ordered from him, and appear dissatisfied, if and when he finally condescends to bring it, with the price originally set by himself.

For a number of reasons I have not been able to push my inquiries into Carib life and lore—and especially with regard to the archeological material, which I believe to be plentiful—as far as I should have wished. Perhaps the same petty jealousies of which I have spoken prevented some members of the tribe from communicating to me—or at least prompted them to demand exorbitant sums for their only possibly valuable information—all that they knew of their nation's language and legend. Less excusable is the crass ignorance of many Creoles, white and colored alike, in a position to know better, as to the nature and aims of ethnological research. The ridicule and suspicions of such individuals in a pseudo-civilized community inevitably render the student's task all the harder. On the other hand, I am profoundly grateful to those others with whom I have come in contact, of whatever color or race, for their sincere collaboration and loyal friendship.

Social and Sexual

Social organization, in as far as it can be said to exist at all, is extremely slack among the Caribs today, and appears to have been so always. Previously there were two chiefs in Dominica: One for the windward side, another for the leeward side of the island, but their authority was never more than of an advisory or paternal nature, even where it was combined with that of magnétiseur or sorcerer. Even the punishment of crimes committed within the tribe was left to the individuals or family concerned. The chiefs, though often of the same family, seem to have been chosen by common consent for some recognized superiority or sagacity (ordeals of pain or hunger endurance were common) rather than by hereditary privilege. In war time, on the contrary, supreme authority was given to another commander, or war chief, who usually led the combined armies of Dominica and Guadeloupe. Today, in spite of certain local prejudices and jealousies, the only social unit which can be said to subsist is the family.

No puberty ceremonies have survived. Nevertheless, girls and women maintain a certain seclusion at their menstrual periods, especially the first, and do not leave the house, even to bathe in the river or for their personal necessities. Were they to do so, it is said